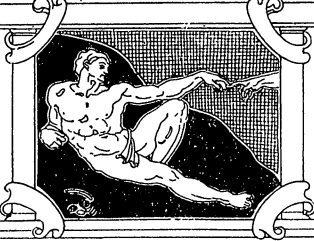


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The MESSENGER

THE OFFICIAL
ORGAN OF
The AMERICAN



SECTION OF
The THEOSOPH
ICAL SOCIETY

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“He That Is Without Sin Among You”*

BY THE LADY EMILY LUTYENS

IN THE GOSPEL of St. John it is written:

The scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her And they which heard it, being convicted by their own conscience, went one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself and saw none but the woman, He said unto her, Woman where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more Ye judge after the flesh; I judge no man.

You will notice here that there was no doubt possible as to the guilt of the woman, no charitable possibility of mistaken impression; she was “taken in the act.”

And the judgment of the Christ, the only one of that company who from His sinlessness had the right to judge, was a judgment which took the form of hope and encouragement. Recent events in the Theosophical Society, where stones have been so indiscriminately

hurled against supposed sinners, make one ask whether we are a Society of exceptionally sinless people, or whether our members still need to learn the first principles of Christianity.

It may be answered that theosophists are not necessarily Christians, and do not accept the standard of love and charity set up by the Founder of Christianity. Granted; but all members of the Theosophical Society have accepted the great fact of Universal Brotherhood, and we are surely entitled, therefore, to demand of them some semblance of brotherly kindness and understanding.

But perhaps the great mistake is to assume that theosophists know more of the meaning of Brotherhood than others in the world at large, who bandy about that sacred word. Brotherhood has a different meaning for different people, and action will of course depend upon interpretation. To children in a nursery, a “brother” is often thought of merely as one with whom it is essential to quarrel, as a natural enemy; but though, as children grow into men and women, circumstances may estrange them from their natural brothers, always there will remain the union of a common inheritance, of a common memory of

* Reprinted from *The Theosophist* for September.

childhood, which forms a link across time and space.

To the politician, the word Brotherhood is but a phrase to be used at election time and to be forgotten at others. To the Socialist, it often implies union with his class against other classes. To the beggar, it means the right to share another's wealth. To the purifier of society, it means the right to be always finding fault with other people. To very few it means the right to love and help.

In our Society there may be found members who interpret Brotherhood according to all these points of view. But is there anything in Theosophy which should make them take a different view? We speak of Brotherhood as a fact in Nature; but why are men brothers? The answer is that they all share in the one life which is the life of God. There is no other reason. The Fatherhood of God implies as a necessary corollary the Brotherhood of Man. Therefore to realize Brotherhood is to realize God in your brother man. There is no other interpretation of Brotherhood possible, because there is no other reason for Brotherhood possible. Those who have grasped this truth most perfectly, are those who see most of God in their brethren, and it is the Elder Brethren, whom we call the Masters of the Wisdom, who have learnt this truth in its perfection. We, who are so far from attaining to Their sublime stature, see little of the divine in our brethren, because we have so little of the divine in ourselves. That is perhaps why we are so ready to judge and condemn. We have the all-seeing eye of ignorance, which, if it cannot see real faults, invents imaginary ones. Is it not because the Divine in ourselves is so thickly veiled that it cannot respond to the call of God from our brother's soul? Has Theosophy taught us nothing, that we still measure our conduct by the standards of the outer world, instead of by those of Shamballa? I seem to remember that Christ used a parable about removing a mote from our brother's eye, and being blinded by the beam in our own.

By what right do we judge? By that of our own superior virtue—proved by scandal-mongering, uncharitableness and back-biting? These are the virtues by which we hope to "clean up" the Theosophical Society.

How strange that, after two thousand years of studying Christ's Gospel, so few amongst us have learnt that He had no condemnation for the publicans and sinners and prostitutes amongst whom He moved. The only sin which moved His indignation was the sin associated with the Pharisees, the sin of hypocrisy. And why? Theosophists, if they are students, should be in a position to understand that the sins of the flesh are not comparable in their evil effects to the sins of the mind and of the spirit. An evil thought is far more deadly in result than an evil act, because it implies evil in a higher vehicle of the spirit, and is consequently more potent in its effects. The sins of the flesh are the sins of the physical body; they degrade and coarsen the physical body; but what of the sins of the mind? The breaking of solemn pledges, the betrayal of sacred trust, the making public of private documents, the haste to spread abroad your brothers' sin (real or supposed), ingratitude, jealousy, pride—these are sins that coarsen and degrade the mind, and are therefore of far more serious character than sins which merely degrade physically. Because the mind is a more powerful instrument of the ego, the matter in which it works is finer and more far-reaching, and it is thereby possible to spread pollution more widely.

I have worked in a Lock Hospital among prostitutes, diseased with the sins of the flesh, and I have found among them graces of the spirit which have made me wish to prostrate myself before the divine made manifest in human nature. I have sat upon Rescue Committees among men and women whose business it was to redeem these poor children of sorrow, and I have felt my mind polluted by their harsh judgments and lack of human kindness and sympathy.

What, after all, do we mean by sin? As

the Rev. R. J. Campbell said most truly some years ago, there is only one sin in the world, and it is selfishness, the desire to keep something for the smaller self which belongs to the whole. The sins of the flesh are the expression of a desire to enjoy oneself at some one else's expense. The sins of the mind are far more subtle, but are based in reality on the same truth, a desire to gratify oneself at the expense of the whole.

Jealousy lies at the root of most of what has been happening in our Society, and jealousy in love grows from the desire to keep the loved one for oneself alone, not realizing that love partaking above all other qualities of the nature of God, grows as others share it, and that to restrict love is to kill it. But there is jealousy of position, jealousy which springs from a distorted pride, jealousy of the efforts of others which betray our own laxity.

In that wonderful little book, *At the Feet of the Master*, we learn that in the judgment of the Elder Brethren the worst sins are those against love. Was not this also the teaching of the Christ? Some of us are looking for the near Advent of the Teacher of angels and men. Will He find a place within our Society? Or shall we have become so

"cleansed" and "purified" that for the Friend of publicans and sinners there will be no place? I wonder whether He would feel very happy in our midst; whether the storms of rage and hatred which seem to be breaking over our Society are likely to create an atmosphere in which His message will have a chance of being accepted. It is true we do not know what He will teach, but we know it cannot be anything in opposition to His last great message, of which Love and Service were the key-notes.

These are days of preparation, days so infinitely important because so brief, days which are going to count greatly for each one of us when the future has become the present. In the outer world storm and strife are raging, the clash of warring wills and interests.

Within our Society, dedicated to the service of the Highest, can we not call a truce to all this gossip and unbrotherliness, hatred and condemnation?

The physical storm was calmed on the lake of Galilee by the voice of the world's Supreme Teacher; even so would our little mental storm cease, if we could pause for a moment to listen to the same voice, which again would utter "Peace, be still."

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in the manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

Luke II:8-14.

The disciple cannot choose the Qualifications; it is his to fulfil them; and if he thinks them ill-chosen or unnecessary, there is no obligation upon him to enter on the Path of which they are the preparatory stage. Only, if he would enter on the Path, the Guardians of which are the Masters of the Wisdom, then he must accept the conditions that They lay down; he must endeavor to shape himself according to the immemorial law of the disciple.

—ANNIE BESANT.



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Conscience the Arbiter

A CORRESPONDENT WANTS TO know what rules should govern a theosophist in determining his attitude toward wearing furs and buying leather bound books. There are no dogmas in the T. S. that determine conduct. It is a matter of individual feeling and judgment. Each member will have his ideas on the subject. My own idea is that conscience is the arbiter. When one begins to feel uncomfortable about eating meat, the time has come to be a vegetarian. If one feels that to wear furs is wrong, they should be discarded, regardless of what others do. If using a book bound in leather was to me a violation of conscience, I would not touch it.

It is not easy to draw a line in such matters. As most of us see it, there is no fundamental difference between wearing leather gloves and shoes and using leather-bound books. If we should resolve to have nothing whatever to do with leather, then men would have to tear out their inner hat bands and do many other things that would accomplish nothing beyond convincing the public that they were unbalanced fanatics. To be consistent, we should have to stop eating eggs, and drinking milk, because the poultry and dairy industries are inseparably connected with the killing of males and the old. In this state of affairs, most of us feel that we can be of greater

service by working toward the better education of the public on the right relationship between the human and animal kingdoms than by a course of action that seems to the public fanatical and therefore repellent. Life is so interwoven that individual escape from undesirable conditions is impossible. Each is necessarily bound until all are free. Somewhere between extremes each of us must choose to stand, and conscience should decide where the line is to be drawn.

New Territory

NO TIME IS BEING lost in using our New Territory Fund. As may be seen by THE MESSENGER for November, Mr. Munson was billed for Billings, Caspar, Greeley, Cheyenne, and Ogden between October 30 and December 9. All of these five cities are new territory points.

Have you subscribed to this fund to carry the theosophical truths into new places? If one cannot do the work one's self, the next best thing is to make it possible for others to do it. New Thought and Christian Science people are very active in propaganda work. Shall we, who have a philosophy so sublime and helpful, sit down and keep it to ourselves? If you can't talk it to other people, we who do the lecturing will talk for you, if you will pay the bills for hall rent and advertising. Checks should be drawn to the Theosophical Society and mailed to 826 Oakdale Avenue, Chicago.

Further Explanation

TWO LETTERS OF PROTEST, each coming from members of a different organization, have reached me complaining that the reference in my annual report to the Kansas City Convention to "an insidious invasion of our lodges" by various semi-occult organizations was an unfair reflection upon some of them since several are known by some variant of the word "Rosicrucian" and the reader is unable to judge. It is unfortunate that in naming themselves organizations should choose designations so similar that the public cannot distinguish between them; that is hardly a reason, however, why a very necessary warning should be withheld from our members. The difficulty in speaking or writing on such a subject is that it is often those to whom no reference is made who assume that they are the subject of criticism. In my report, the organization that published the pictures and announced that they were com-

missioned to introduce a Superman to America, was so definitely pointed out that no other organization could be mistaken for it. In the other matter—that about objectionable sex teaching and the near-destruction of T. S. lodges, perhaps I should have been more explicit on account of the possibility of censure following in the wrong place. The difficulty referred to occurred in the Southern states east of the Mississippi river and the organization responsible does not have Headquarters on the Pacific Coast nor in New York.

Our New Building

HAVE YOU “done your bit” yet on the Headquarters Building fund? Don’t you want to be one of those who have a share in making it possible to own our national workshop? We want fifty members who will pledge \$100 each, but who need not pay it until, and unless, the \$5,000 is subscribed. That gives plenty of time to get the money together. Of course it can be sent at once, if you prefer that plan, or only pledged now. But a member can have a part in the good work by donating a smaller sum, as some members have already done. Anything from one dollar up can be given. Are you with us?

Mrs. Taylor’s Success

MRS. MAUDE LAMBART-TAYLOR is meeting with most gratifying success in the lecture tour that includes the chief cities of the United States. Reports expressing approval and general satisfaction, and sometimes rising to enthusiasm, have occasionally come to Headquarters about the work of other lecturers, both native and foreign, but it is only fair to say that they have been more unanimous and enthusiastic for Mrs. Taylor than for others. Her scholarship, her wealth of material, and her method of presenting it, have aroused general admiration. Both her lodge talks and her public lectures have been warmly endorsed, and the constant verdict is “we want her again.”

The Australian Trouble

IN THIS ISSUE of THE MESSENGER will be found a letter from Mr. T. H. Martyn, formerly General Secretary of the Australian Theosophical Society, in which he protests against my remarks in THE MESSENGER for July, anent the Australian troubles. His chief point of protest is this: “I challenge both your ability and your right to say that I am

groping in spiritual darkness. How do you know? How should you know? We have had no communication with one another for years.”

In this very declaration Mr. Martyn shows that he is not his old, clear-seeing self, when he assumes that because we have had no communication, I have no means of judgment. Is it possible that any person in his normal senses will contend that his many public utterances are not as good material for comparison and judgment as his private correspondence? Surely Mr. Martyn has furnished abundant evidence, from his earliest pronouncements to this latest letter, which is, in itself, sufficient.

“How do you know?” he asks. I know because what he is saying and doing is so absolutely unlike the Mr. Martyn I knew three years ago in Australia. He says he desires to correct “a few inaccuracies” in my July statement. I had represented him as being a promoter of the magazine that was attacking Dr. Besant in a shameful manner, and his whole point is that I said it was a monthly, whereas it is really published bi-monthly! Such quibbling is not like Mr. Martyn of old. That is the whole of his defense to my assertion that he is the promoter of that magazine. If Mr. Martyn will say that he is not one of its actual promoters, and sustainers, I will hasten to make public apology, for I know of nothing that would more truly entitle one to an apology than being charged with that! I readily admit that I said monthly magazine when I should have said bi-monthly magazine. But what on earth has that to do with the essence of the matter? Mr. Martyn could have no possible doubt what publication I meant, for the article itself made it very clear. He does not deny. He merely evades.

Equally does Mr. Martyn miss the point all the way through his letter (see page 121). He says that I insinuate the letter was purposely published by him, yet what I really said was: “He expressed regret that it had been published, he had cabled Stokes in the hope of preventing it, but there was no explanation of how it came to be where anybody could publish it.”

That is the whole point about the letter—not that Mr. Martyn wished to have it published, but why he permitted a private letter, that could work such injury in the hands of others, to leave his possession. And here we come to further evidence that Mr. Martyn is,

for the time being, under a cloud that prevents his seeing things as clearly as formerly—his suggestion that the letter may have been taken by some person at Adyar from Dr. Besant's correspondence! I readily accept Mr. Martyn's statement that he does not know how Stokes got it. Why, when he is making denial, does he not say as frankly that he did not himself show, or give the letter to, some of his Sydney friends? If he did—and the assertion that he did appears in *The Theosophist* for November—it is immaterial who passed it on to the public.

Mr. Martyn feels that I misrepresented the facts in saying that "a very small group" is aligned with him, whereas he claims that about six hundred members think practically as he does. I might here ask Mr. Martyn, "how do you know?" Remaining in the Sydney lodge does not prove that. But what I really did say, was:

"To prevent the possibility of any misunderstanding, it should be said that in his reply to Dr. Besant, Mr. Martyn's tone and language are always respectful, but he does endorse the work of Stokes. Aligned with him is a very small group of Australian members, but the noise it makes is in inverse ratio to its size."

That is very plainly a reference to those who are carrying on the active campaign against Dr. Besant and Bishop Leadbeater. It is *not* the entire Sydney Lodge, but a mere handful of the membership. The statement was no misrepresentation.

As far from the real point as the rest of Mr. Martyn's letter is his assumption that because he no longer accepts Bishop Leadbeater "as a genuine occultist," I "seek to decry a brother" and that I attack him

"merely because" he "differs in opinion" from me. My complaint against Mr. Martyn was not based on what he thought or on any opinion he held, but *on what he did*. He has been a chief actor in reviving in Australia the slumbering scandals of the long ago, and in starting a row that has revived the bitter antagonisms of 1906. The Australian attack on Bishop Leadbeater, as most of us see it from America, is an utterly reprehensible piece of business from first to last. The spirit of "crucify him" did not run its course until the police were put on his trail, but only to find that there was really nothing in the hue and cry.

To my mind there is nothing more remarkable in Mr. Martyn's letter, and at the same time better evidence of my contention that he is not his normal self, than his plaint that I "seek to decry a brother." What, in Heaven's name, does he call the Sydney assault on Bishop Leadbeater? I am reminded of an incident observed. Some small boys, passing a high board fence that enclosed a girl's playground, amused themselves by throwing clods over the fence to the alarm and panic of the girls. It was thought great sport, until one of the girls threw back a large clod, which struck a boy in the face. He became furious, and shouted to his companions, "Why look at that! Somebody's throwing at *me*!"

I have never for a moment doubted Mr. Martyn's sincerity, but sincerity does not guarantee sound judgment nor a reasonable course of action. I am sorry that my assertion that he is not his normal self gave him so much offense, but I really could not think of a more charitable explanation.

L. W. R.

The Hymn of Creation begins thus: "Before the beginning of evolution there was neither entity nor non-entity, there was neither sky nor air, there was neither sun nor the moon nor the stars; in that absolute silence where darkness was rolling over darkness there was neither death nor therefore immortality. In that absolute silence the Infinite Being breathed but was breathless. From Him emanated all the energy above and forces below."

Quarterly Lodge and Membership Record, July, August and September, 1922.

Total number of Lodges.....	207	Transferred to American Section.....	0
Lodges Chartered	1	Transferred from American Section.....	1
Lodges revived	0	Deceased	17
Lodges dissolved	10	Resigned	76
New Members	186	Transferred to Inactive File.....	0
Reinstated	98	Total Active Membership, Oct. 1, 1922.....	6951

Willetta Huggins

WILLETTA HUGGINS is totally deaf and totally blind, yet she laughs and converses and plays games as naturally as does any other girl of seventeen. She gets a telephone conversation as accurately as others do, enjoys lectures, concerts and church services; and through the sense of smell she can distinguish all colors except in glass and a few other substances. Through touch she distinguishes all paper currency and under favorable conditions, can read typewriting and other ink print.

"Unreasonable!" you say. Yes, indeed, her powers are beyond reason and science, but here they are—and they are being daily demonstrated in her school life at the Wisconsin School for the Blind, at Janesville.

When Willetta entered the school seven years ago, she possessed a remnant of sight and hearing but was exceedingly stupid in every way and was pronounced "subnormal." In 1919 she suddenly lost what sight remained, and a year later became totally deaf. For a time she could do nothing but cry. This time was short indeed, for now began a most wonderful transformation in her character along with the discovery of her marvellous powers of feeling and smell.

Helen Keller, she heard, could get conversation by placing her hand on the lips of the speaker. This did not seem quite nice to Willetta so she tried placing her fingers on the throat of her friends, and, to her unspeakable delight, she found that she could understand most of the conversation of some people, and, after a little practice, all of the conversation of anybody who could speak clearly. She or top of the head would do as well. It was also soon learned that contact with the chest, shoulders, discovered that sound vibrations could be carried to her "hearing fingers" by a pole fifteen feet long, one end of which was resting on the top of the speaker's head, while she grasped the opposite end.

She hears best through the fingers of the left hand, and best of all with the middle finger of that hand, which she calls her "hearing finger." A telephone receiver at her ear gives her nothing, but when she places her "hearing finger" on the diaphragm of the receiver she gets every word. In the work-room it was noticed that she always smelled of the thread in a critical manner. Soon she announced, "you need not tell me the colors any more, I know them myself." A thorough test proved she could tell the colors not only of thread but of nearly everything else by smell. Not only does she tell colors by smell, but she knows people by the same means. A "portophone", which is an amplifier, was given her on her birthday. This she carries everywhere, and with it she can hear the conversation about her without contact, and can enjoy lectures and concerts.

These remarkable powers have been thoroughly and scientifically tested by the head of the Chicago Medical Society, and by several professors at Northwestern University. Their testimony corroborates that of the superintendent, Mr. Hooper, and of Willetta's schoolmates, who are daily associates with her. She has been tested in total darkness and with complete blindfold, with results unchanged.

In a black silk tie she detected a few white threads, invisible to others. A red and white flower she described as red, white and yellow. Closer observation disclosed a delicate, beautiful yellow center.

Witnessing these remarkable powers of Willetta, the Superintendent proposes to encourage the highest possible development of feeling and smell in all the pupils of his school, and he has already discovered two who can distinguish black and red by smell.

There are those who entirely discredit these powers which Willetta demonstrates every day, and who pronounce her a humbug and a fake. Among these is Professor Jastro, psychologist, of the University of Wisconsin, who claims that "she is a fake, though unintentionally and unconsciously so, for she has some sight and hearing, but believes herself blind and deaf." How can he explain the fact that while others must have the receiver at the ear in order to hear, Willetta places her finger on the diaphragm and gets the message? And how can he explain the fact that she can distinguish colors either in total darkness or under a blindfold?

What is the explanation? Neither Mr. Hooper or the scientists who have tested Willetta's powers have offered a solution. I offer the following as my own view.

During the long course of evolution the five senses have evolved, first the single sense of feeling, then slowly, one by one, each of the others. As in the spiritual, mental and moral realms there have always been super-normals—founders of religions, of schools of thought, great poets, musicians and inventors—so in the evolution of the senses there have been super-normals, and Willetta is one of them. Had she not lost hearing and sight, her marvellous powers would never have been discovered. They had been with her all the time but lying dormant.

The quite remarkable change in Willetta's disposition and character after the total extinction of sight and hearing is baffling to her friends. The Superintendent remarked, "Who are the subnormals? Possibly they are only those whose consciousness we have failed to reach in the ordinary ways. Why do we not train and use *all* of our powers?"

How sound waves reach her consciousness through finger-tips and not through the auditory nerve, and how light vibrations, or color, reach her through the sense of smell, can be but partially answered. Neither sound nor light reach her at all as such, but are translated to her consciousness through the medium of touch and smell in some way which neither she nor science can explain. There are instances, too, among the blind, of a high development of "facial perception" by which a totally blind person becomes aware of the presence of trees, buildings and other objects through the nerves of the face without contact, and by which they are able to guide themselves almost as though they possessed sight. Now if you can imagine a whole body manifesting this quality in an exaggerated degree, you will begin to get some idea of the highly organized body of this most wonderful girl, Willetta Huggins.

C. D. EVANS.

Christmas Plans for the Lotus Group

The Christmas Season is not only a joyous one for the whole Christian world, but is of special significance for our theosophical children. It is a season when they can be drawn very close to the Great Teacher Himself and be enfolded by His great love. This inner contact with Him will result in a wider love and understanding of all that lives, so that they feel a need to give, to serve, and to be a channel for His Love.

This desire to serve may be utilized in many ways, and the little ones who learn the deep joy of giving while young will carry this joy all through their lives.

The following are plans that have been successfully carried out by groups of children I have worked with. Others may find a hint in some of these plans or may receive inspiration for new ways of service through reading of these.

Last year the Round Table at the School of the Open Gate formed committees among the children to take charge of the collecting of clothing, jams, jellies, candies and toys for the children's ward of the County Hospital. They also spent many hours rehearsing the old Christmas carols. The little children made linen picture books; the older ones dressed dolls and mended toys.

The day before Christmas all met at the School. The School bus was filled to overflowing with good things, some of the toys even being strapped to the outside and top until it looked like Santa's sleigh itself. Other autos carried the children.

When the Hospital was reached we trooped out, carrying our gifts and singing as we went. Many wards were visited, and even the old people sent requests that we come to their wards to sing. We stood outside the lepers' garden singing to them also, and I thought of our Great Master who had touched the lepers and I knew that He was glad that these little ones were singing to them in His Name.

As we stood in the courtyard singing our farewell, with crowds of young and old faces smiling down at us from the hospital windows, I knew that our children would never forget, and that their lives were marked for His Service.

Another year a Christmas play and tree were given for the newsboys, and the gifts and candies that were made were distributed to our little guests. Our children were also remembered with a book from their Lotus teacher, but I am sure all the months' work and fun had been for the sake of giving happiness to the newsboys and not with any thought of what they were to receive.

We have always used this season for special thought of our younger brothers, the animals and birds. We use our December collections as a gift to some Animal Welfare League, and we each try to scatter crumbs on Christmas morning for the birds.

I had a little pine tree growing in my garden and one Christmas the Lotus festivities were held around it. We gathered early in the morning and trimmed our tree with bits of bread and popcorn and little squares of suet for the birds. Then lastly, a large star at the top for the Christ Child. We each brought a gift for Him, which we placed at the base of the tree. We then joined hands around the tree and sang our songs and sent our love to the children of

the world. The gifts were afterwards given to the poor children.

Use the lesson period for the Christ story—the sweet Biblical story of His birth. Tell them of the birth of the Christ Child in our hearts if we love and serve Him. Tell them of His coming again to the world that needs Him. Ask them to place a little lighted candle in their window Christmas eve, to light His way, and to let Him know that we are waiting for Him and that our door is ever open for Him. Give them something of your own inner conviction that will burn in their hearts until He comes and calls them to Him.

Songs for this season are the old carols, "Hark the Herald Angels Sing," "Noel," and others. Books, "Bible Story of the Shepherds and the Birth of the Holy Babe." Also, "Christ and Buddha," by C. J.; "The Other Wise Man," Van Dyke; "The Traveling Man," Lady Gregory; "St. Christopher."

Use suitable pictures in connection with the stories, having a picture of "The Holy Nativity" on the center table with flowers about it at each meeting. This season is one of great opportunity for us who are teachers.

VIDA REED-STONE.

2572 Glen Green Los Angeles, California.

On Occult Chemistry

The quarterly letter from the Vice-President, Mr. Jinarajadasa, contains word of some recent investigations in occult chemistry.

During my stay in Australia, another brilliant chapter has been added to the work hitherto done on "Occult Chemistry." In the work so far done by the President and Bishop Leadbeater by clairvoyant investigation, only the "chemical elements" of the "Periodic Table" were examined and described. The new work deals with "chemical compounds"—compounds of Oxygen with Hydrogen, Hydrogen with Nitrogen, and so on. Thirty-six compounds have been examined, including members of the "Chain Series," like Alcohol and Chloroform, and of the "Ring Series," like Benzene and Napthalene. But a work on Occult Stereo-Chemistry will find few readers, and the many diagrams will make it a costly work, and it is scarcely possible for our Theosophical Publishing Houses to invest their limited capital on such a highly technical work. If I could find donors to guarantee the costs of publication—which I fear will not be less than four or five hundred pounds sterling, so at least two hundred copies will be needed for presentation to scientific libraries and scientists—an edition of "Occult Chemistry" could be brought out about four times the size of the book now in circulation. My keen interest in Occult Chemistry is of an ethical nature, if I may so term it; for since the main themes of our teachings is "God's plan, which is Evolution," that plan is revealed with a deep fascination in the building of elements and their compounds. I do furthermore believe that in a few generations these clairvoyant investigations into Chemistry will lead scientists to discover that universal power which will transform civilization, and I desire greatly that we should, as theosophists, share in bringing about that aspect also of the Golden Age.

Australian Letter

Sydney, Sept. 18, 1922.

The Editor, THE MESSENGER.
Sir:

Kindly permit me to correct a few inaccuracies in your article entitled "*The Australian Troubles*," appearing in July MESSENGER. You tell your readers I am a "promoter of an Australian monthly." I am not. You make some references to *Dawn*, the official organ of the *T. S. Loyalty League*, but that magazine is published on alternate months.

My letter of May, 1921 to Mrs. Besant which you insinuate was purposely published by myself, appears to have reached Dr. Stokes in January of 1922. Both the nature of the letter itself and the seven months interval between its origin and publication should sufficiently repudiate your insinuation. Should this not be sufficient, permit me to state that I have not the faintest idea how a copy came into the possession of Dr. Stokes. It suits you evidently to pretend to your readers that it came directly or indirectly from me, but it seems just as likely to have come from some person having access to Mrs. Besant's correspondence.

As to not being my "normal self"—as you are pleased to put it; I must admit that if it was my "normal self" that once accepted Mr. Leadbeater as a genuine occultist, I must give credit to your prescience and from your standpoint I must now be abnormal, for I no longer accept that view. Is that however any reason why you should seek to decry a brother and set out to use the magazine you edit to prejudice him in the minds of your readers. If you have any charges of wrongdoing against me, please say so and be open about it without fear of consequences. That will be a much more noble part than as a Theosophist to attack me merely because I differ in opinion from you. Whatever may be your qualification as a great soul for understanding either your friend or your enemy, I challenge both your ability and your right to say that I am "groping in spiritual darkness." How do you know? How should you know? We have had no communication with one another for years. I have heard many hard things said about yourself since I met you, for you too, have enemies; but I have added nothing of my own to what your detractors have said. By the way, you say that aligned with me is "a very small group of Australian members." The T. S. Lodge, of which I am President, numbers about six hundred members now that those who have obeyed Mrs. Besant's order have left it; and I think I may claim that practically all of these happen to think much as I do. These include most of the seventy or so who recently left Mrs. Besant's Esoteric School. Why misrepresent?

With your final statement the facts compel me to agree. Those who in the past have had to differ with Mrs. Besant are not now found in active Theosophical work. Mrs. Besant has never lacked friends—like yourself no doubt well meaning—who have used her magazines to make life uncomfortable for them and the T. S. has lost them. This generation of the persecuted will I trust stick to the T. S. as I intend to do, in the hope that it may

yet do the work it apparently was intended to do in the world

Hoping you will find room for this,

Yours etc.,

T. H. MARTYN.

The C. J. Guarantee Fund

The fact that Mr. C. Jinarajadasa, our vice-president, may come to America next year has caused an expectancy amounting to inspiration. Following the circular letter sent out from Headquarters, and supplemented by a similar plea by Dr. Weller Van Hook, the Guarantee Fund has already totalled, in cash, \$1,368.50, with many pledges yet to be redeemed. It seems now that the whole amount needed to guarantee the tour is in sight. One Lodge alone has paid in three hundred dollars. Others have come forward with approximate amounts of two hundred, one hundred twenty-five, one hundred, and many lesser amounts. The letters accompanying express the heartiest co-operation and willingness to help Headquarters in financing this visit. The receipt issued specifically states that the Section accepts these moneys as guarantee only, and that the Secretary-Treasurer will return to the individual donors pro rata such net sums as are realized from the lectures to be delivered by Mr. Jinarajadasa.

Mr. Jinarajadasa will be accompanied by his wife, Mrs. Dorothy Jinarajadasa, who is quite as distinguished in her own particular field of endeavor as is C. J. She has done much for the cause of women in India, is editor of *Stri-Dharma*, the official organ of the "Woman's Indian Association," and does not shine by reflected glory only.

Later: The tour is assured! As THE MESSENGER goes to press the two thousand mark is passed and we will be able again to welcome our C. J.!

William J. Walters

The recent passing of William J. Walters, of San Francisco, will be deeply felt by every Theosophist who appreciated the noble worth of the man and who felt the gratitude which he earned by his invaluable services to Theosophy for long years and to the Society during its most serious crisis in America.

When Mr. Judge and his followers withdrew from the parent Society in 1895, one hundred lodges in the American Section went with him. Only ten lodges and but few members remained faithful to Col. Olcott as President Founder. Mr. Walters was one of these and, as a true Theosophist and an old, personal, trusted friend of Col. Olcott, he held together a nucleus of workers in San Francisco and thus laid the foundation for the later phenomenal development of the T. S. on the Pacific Coast.

At that time Mr. Walters edited and published *Mercury*, the official organ of the American Section, and bore practically all of its expense himself. In Mrs. Besant's early tours in America, it was he who planned her work and arranged for her comfort in San Francisco.

In another respect Mr. Walters provided an ideal for Theosophists: his home life with his devoted wife was a beautiful embodiment of marital love and happiness and, because his death is such a terrible loss to her, the hearts of Theosophists will go out to her, with loving sympathy and understanding.

What Lodges are Doing

San Jose Lodge

San Jose Lodge issues a weekly type-written bulletin telling the main business transactions with a summary of the Lodge study, which is now devoted to Mrs. Besant's "Talks with a Class." The members are planning to help in carrying on the correspondence course in Theosophy with the California prison convicts. This course is being planned by the Central California Federation.

Norfolk Lodge

Norfolk theosophists have joined the ranks of those who "own their own home." One of the members, Mrs. A. F. Black, designed and built a new apartment building at 502 Manteo Street, and in it included a lecture room and lodge headquarters.

Fresno Lodge

Fresno Lodge is in need of a resident teacher and sends out this word to theosophists everywhere, hoping that some one of them who is a teacher will locate in Fresno, which city, by the way, is described as being centrally located and thriving, its chief industry being that of fruit raising and marketing. It is midway between San Francisco and Los Angeles, in the heart of the San Joaquin Valley. Anyone wishing further information should write to the Fresno Lodge Secretary, Box 319, Fresno, California.

Omaha Lodge

Omaha Lodge was again successful in getting a theosophical lecture broadcasted. When Mr. Rogers was there, November 11th, he gave his "The Ghosts of Shakespeare" over the WAAW station by arrangement of the radio department of the World-Herald. The Omaha papers gave splendid publicity.

Besant Lodge, Seattle

Besant Lodge of Seattle is working away for its new home. The members have formed a "Five-dollar-a-month" Club; they have given a movie benefit performance, and now are planning for the Christmas bazaar.

Pueblo Lodge

The Lodge secretary writes that the Pueblo theosophists put on a sale of bakery goods Saturday, October 14. The Lodge is small, having only twelve members. Seven of these are women and they baked until midnight the evening before, and some arose at daylight. Through the courtesy of one of the stores, they obtained the use of a counter near the door, and sold from 7:30 a. m. to 8:30 p. m. To each purchaser and to every one who stopped, a free pamphlet announcing the coming lectures was handed. The owner of the store not only gave up his best counter but donated all the containers, paper and string.

Brotherhood Lodge, Detroit

Detroit Brotherhood Lodge is another that has accomplished much with the radio. Its president, H. W. Porter, lectured on "Life's Purpose" through WCX broadcasting station, and further, The Detroit Free Press contained a good write-up.

Represa Study Class

A study class is not a Lodge, but when about forty-five men meet together every week, sometimes

twice a week, to study Theosophy; and when some fifty or sixty visitors are wont to come in and listen, too, then, perhaps, the Lodges will not mind the appearance of study class news on the Lodge page. Leo Gotch, who has been the leading spirit in the Folsom Prison study group, obtained his freedom in July, but the foundation for good work has been so well laid that the class will go on, with newly elected officers. The subject of the former president's farewell address is significant, "Freedom from Within." He told his old comrades how he had suffered from spiritual bondage for fifteen years, and that he had finally found freedom within himself.

Lodge Financial Schemes.

Harmony Lodge, Toledo, certainly has a keen eye for business. Mrs. Anna P. Bird, President, writes us that during the last six months they have cleared \$115 by a series of home-cooked vegetarian dinners served at noontime one day a month in their lodge rooms. They used a small printed ticket and charged 50 cents. This is a profitable way to teach people how very delicious a vegetarian meal can be. Furthermore, it is a good thing, once in a while, to do something for the public besides lecture to them. That is excellent for their mental bodies, but they have two other bodies! There are many ways that resourceful theosophists can employ to interest folks and make money for their lodge at the same time. Start something—the chances are good that you'll win. Then tell us all about it.

One of our members reports that a very neat amount can be "cleaned up" on home-made candy. She prepared it in one, two and five-pound boxes, took orders and delivered it fresh. The boxes contained a variety—burnt almonds, chocolate dipped (using Baker's Dot Chocolate); fondant stuffed dates; dates stuffed with English walnuts and chocolate dipped; maple cream fudge with Marachino cherries; coconut fudge and a few candied nuts. She charged 80c a pound and received more orders than she had time to fill.

The popular young women of your lodge undoubtedly have empty candy boxes! If they were gotten together, artistically filled with really delicious, home-made sweets, there would be no question about selling them. Try it.

Free To You

A free catalog of the Theosophical Press will be sent to you upon application. It contains an extensive list of theosophical and occult publications among which will be found many fine things for Christmas presents—books for both children and adults, books for serious study and also theosophical fiction for light reading in leisure hours. A postal card request will bring it.

To Section Members

Isolated Section Members, who wish to correspond with an older member to ask questions, or to study Theosophy, may write to Miss Eugenie Honold, P. O. Box 114, Abbeville, Louisiana.

The Panchama Fund

When Fritz Kunz left Los Angeles for Convention last fall and scheduled lectures along the way, a new photograph became a publicity necessity so he had one taken. It turned out to be exceptionally good. Even he liked it, and as he renewed old acquaintances and made new ones, and as he told the story of the little half-starved Panchama children that lived around Adyar whom he tries so hard to help, he accidentally found that he could raise some money for the Panchama fund by selling this likeness.

Everyone who has met Fritz will want his photograph, and every one who has heard him tell of the splendid work being done by T. S. members in India for the education and physical betterment of the



Fritz Kunz

Panchamas—a work started by the Colonel—will want to help that fund grow.

The photograph from which this cut is made is 5 x 7 and each print bears the autograph "Fritz Kunz." Mounted it sells for \$1.25, and unmounted for \$1.00. The Theosophical Press has agreed to handle the prints at a profit so small that it barely covers the cost of the handling. The balance of profit will go direct to Mr. Kunz for the Panchamas.

Send all orders and remittances to The Theosophical Press, 826 Oakdale Avenue, Chicago.

Ernest Wood's Tour

Mr. Wood's itinerary is listed elsewhere in THE MESSENGER. In each city where there is located a college or university the Lodge has been requested to make lecture arrangements with such institutions, these arrangements to be tentative only, and subject to confirmation by Mr. Wood. Additional information which may be of help to such Lodges has just been received. We quote his words:

I should like to lecture to the educational, or non-T. S., people only once in each town, so our organizers may select the one they think most useful. Any lecture to them would have to be in the afternoon, usually. Anyhow, I would like to see through the best institutions.

Further in regard to Mr. Wood's tour we have

just learned that he must disappoint some of the Western Lodges. Again we quote:

I have just received a very urgent call from my College in India which will compel me to shorten my tour in America and return via Montreal to India, so as to be there in June.

He will finish his tour, therefore, at Kansas City on April 15, cancelling his second dates with Milwaukee and St. Louis. It will also be necessary to cancel his engagements with Denver, Colorado Springs, Pueblo, Salt Lake City, Los Angeles and vicinity, Stockton, San Francisco, Berkeley, Oakland, Portland, Seattle and Tacoma.

News Items

Mrs. Bartlett signed applications for four new members during her lectures at Eugene, Oregon.

Mr. Rogers will begin new territory work in Florida in January and has several new northern cities also on his list.

Headquarters workers are delighted with the co-operation of the lodges and members in the work of furnishing uniform and high-grade printing for advertising the meetings of the various national lectures.

Those in charge of lecture arrangements should very promptly send to Headquarters the name and location of halls as soon as engagements are made, so that the information can appear in THE MESSENGER in time to be of service to both members and non-members.

It seems quite probable that we shall have Mr. Jinarajadasa with us for an American tour and possibly as early as the spring months, or by mid-summer at least. If so, all the chief cities of the United States where we have lodges will be included in his itinerary.

Deaths

*Rest in the Eternal, grant them, Oh Lord,
And may light perpetual shine upon them.*

Mrs. A. G. Esser.....Jacksonville Lodge
Mrs. Marie E. Hoke.....Wenatchee Lodge
Miss C. H. Josephi.....New York Lodge
Mrs. Zoa Riggs Moore.....Berkeley Lodge
Mrs. Cecilia Newhouse.....St. Louis Lodge
Mrs. Lillian J. Warriner.....Springfield Lodge
John H. Wilson.....Seattle Lodge
Dr. Wu Ting Fang.....Member-at-large

Dr. Wu Ting Fang, our distinguished Oriental Fellow of the Theosophical Society, passed away last July.

Disposition of "Ford Fund"

As the amount donated was not sufficient to secure the Ford machine, action was taken in accordance with the suggestion of Mrs. Hilda M. Powell, who started the fund, and the \$213.63 which had been received was added to the amount collected at Convention by Mr. Fritz Kunz, to be sent to the Panchama Schools.

Mr. Kunz' Lectures

Mr. Fritz Kunz will make a lecture tour, the extent of which is not yet determined. Lodges desiring to make engagements with him should immediately write to him on the subject, addressing their letters to 6164 Glen Holly, Hollywood, Los Angeles, California.

Y Gymdeithas Theosophaidd Yng Nghymru

To those not understanding, let us explain that the above means "The Theosophical Society in Wales". This is the latest Section to come into existence, its application being granted June 28th, 1922. The General Secretary writes:

I hasten to send you the fraternal good wishes of our founding members to all F. T. S. in your National Society, and to assure you of our desire to co-operate in every way for the further realization of theosophical ideals. If you know of anybody who is Welsh among your members I should be glad to hear from him and to have his name and address. I will then send him an account of our T. S. activities, and a copy of our reports.

With such a beautiful spirit shown by the officials, and with all the good wishes and the co-operation of other Sections, the new national Society will surely grow and prosper.

Theosophy in Other Lands

From *The Theosophist* for August we learn of the theosophical college to be established at Adyar, beginning October third. The scheme includes definite instruction in certain departments of human thought, to form a basis of knowledge followed each day by individual study and research carried on in the Adyar Library.

The September issue, through "The Watchtower," announces the formation of the first Chinese Lodge—not an English Lodge in China. Wu Ting Fang was one of the charter members, and was elected President. As he has since become a "Guest of Heaven"—according to the beautiful Chinese way of looking at the "living Dead"—he remains as Honorary President. It is also interesting to note that the Sinhalese Section may soon be formed. Old as is the movement in Ceylon, its work has been educational. There are but four lodges now, but there are hopes for three more.

The October "Watchtower" recounts Mr. Ernest Wood's visit to Finland, where he and Mrs. Wood were warmly welcomed. His "A Guide to Theosophy" was translated into the Finnish language fifteen years ago.

Scotland's annual report, given by the General Secretary, and printed in the August *Theosophy in Scotland*, shows a membership of 831. At the founding of the Section in 1910 there were 126 members, and the increase has been steady. There are now 25 Lodges and 6 Centres.

The Canadian annual report, printed in *The Canadian Theosophist* for July, shows a total membership of 962, with 29 Lodges. There was a gain of 99 members shown over last year's report.

In *Theosophy in England and Wales* for October Major D. Graham Pele describes the German Convention which he attended. It was held September 2d at Hamburg, and the General Secretaries from Austria, Denmark, England, Holland, Scotland and Sweden were present, also representatives from America, Belgium and France, while Russia was represented by two ladies who are, for the time being, exiles from their country, and members of German Lodges. Mr. Augustus Knudsen, U. S. A., gave the closing address of the Convention.

Beautiful Christmas Gifts

Are you trying to think of something useful, artistic and not too expensive for Christmas gifts? What could be more appropriate than copies of Bibby's Annual? It is the acme of artistic color printing. Its exquisite reproductions of great paintings make it a thing to be cherished for a lifetime. It is equally appropriate for Theosophists or non-Theosophists. Its Theosophy is not labeled and it contains not a thing in that line that may not be found in various scientific and literary magazines, while its artistic beauty wins admiration and praise wherever it goes.

When Bibby's Annual announced that it would discontinue publication, our Theosophical Press rushed an order to England for a supply of back numbers and is therefore able to furnish everything from 1914 to 1922 inclusive, for One Dollar per copy. The book will be very carefully packed and orders will be very promptly filled.

Other beautiful and useful gifts consist of several Theosophical books elegantly bound in various colored leathers. These are *Education as Service*, *Krishnamurti*; *Flowers and Gardens*, Jinarajadasa; *At the Feet of the Master* and *Light on the Path*, the latter two in miniature editions only. Of course, all these can also be had in cloth binding.

Cheerful 1926

According to the British *Journal of Astrology*, so says the Associated Press, 1926 will shake the world to its foundation both physically and politically. It is to be a succession of plagues, famines, floods, shipwrecks, rioting and revolution, all because the planets Mars and Mercury will be in conjunction. Six years later the great Armageddon is to take place, when will occur the final conflict between Mohammedanism allied with bolshevism, against the united Anglo-Saxon world. It will end in "a universal peace" in 1932, but "there will be so few of us left and we shall all be so tired that peace should happen anyhow" the horoscope says.

"Recurring Earth Lives"

Dr. Frank Crane, in his syndicated sermonettes, has again attracted our theosophic interest by writing about "Recurring Earth Lives", F. Milton Willis' book. It is done in a facetious but very kindly vein, and shows that the writer has a decided interest in the subject. It will be remembered that after the International Congress at Paris he wrote in a thoroughly appreciative manner of Mrs. Besant.

Don't say, what can a word do?

It takes so little to help a soul.

Don't say, it was only a word.

It takes so little to hurt a soul.

To block the wagon going down hill, to prop the wagon going up, needs only a pebble.

—CHARLES WAGNER.

Book Reviews

What Timmy Did: By Mrs. Belloc Lowndes. George H. Doran Company, New York; 312 pages; \$1.75.

Timmy Toswill, age eleven or thereabouts, certainly did enough to find his way in between the covers of a readable book. With his slight gift of clairvoyance, a crafty secret service method of finding out facts, and a very vivid imagination, he kept in a continuous state of solicitude the three women who wholly loved him—his mother, his eldest half-sister, and his old nurse. Timmy had a way of seeing some of the invisible escorts of friends, and of those to whom he refused friendship. Principal among the latter was the fascinating widow who had recently taken a house near the Toswill home, Old Place, Beechfield, in Surrey, England. With his finer vision Timmy could see her companions, who were her dead husband to whom she had been untrue and unkind, and his favorite dog whom she had had killed. It was the ghost dog that caused the trouble, and Timmy found many ways and means for such trouble to occur, for his own dog and cat did not like the phantom.

But the real story is of his beloved half-sister, Betty, and her estranged lover, Godfrey Radmore, the latter being the object of the widow's chief attention. Timmy really was an uncanny little busy-body, a Puck in human form, using his tricks to confuse those he distrusted, and to aid those whom he loved. The latter group was very small, consisting of the three already mentioned, plus Godfrey Radmore; the dog, Flick; and the cat, Josephine.

But it is best to read the book itself. All the characters are worthy of acquaintance.

A. W.

The Truth About Christ and the Atonement; By F. Milton Willis. E. P. Dutton and Company, New York; 99 pages. \$1.25.

The author, a T. S. member who has won recognition outside the T. S. circle with his occult writings, carries to the public a message full of Christian esotericism. We wonder a little at the author's temerity in using in the title the phrase "truth about" anything so transcendental as "Christ and the Atonement", for after all, truth is relative, it is receding, unattainable. But the book is a good one. Its reason for being, as expressed in the preface, is the regeneration of Christian theology and the clarifying of Christian conceptions by virtue of reason and the findings of occult research. Mr. Willis brings forth very clearly the occult understanding of the life of Jesus, and the incarnation of the Christ. Going further, he dwells on the birth of the Christ principle, the way of initiation, and the goal. Then follows "The Atonement", which portion of the book has to do with the conception of the crucifixion, the crucifixion with pain and without pain; the ordinary meaning of the atonement, some uses of pain, and the true atonement. This true atonement in respect to the Christ, the author

says "lies in the fact of the identity of nature of the Christ and His fellowmen and His having reached, in the course of a greater number of earth-lives than we have had, what is called the Plane of Unity, of At-one-ment, whence He may share with us, His younger brothers, all that He has gained—whence He may pour forth His life into ours—whence He may help to lead us, along whatever path of religion our feet may be treading, be it Christian, Hindu, Buddhist, Parsi, Muhammadan, Jain or Jewish, to where He so patiently stands." Following this thought further, "We are all incarnations of God. The Christ was and is so only in greater measure, for He is one of the first-fruits of the terrestrial race of humanity, risen far above us who still sleep in these lower worlds, and consequently become a mightier channel for the divine life of His Father, the Ruler of our Solar System, Who is our Father as well".

The student of Theosophy who would understand the Christian mysteries cannot afford to overlook "The Truth About Christ and the Atonement".

A. W.

The Secret Doctrine and Modern Science, a monograph by Bertram A. Tomes. Theosophical Publishing House, London. 36 pages.

This is an excellent work, well written by one evidently abundantly capable and tells of the progress of modern science to date and points out the close approximation reached by modern science to the teachings of Mme. Blavatsky in "The Secret Doctrine."

Those whose business brings them close to the published results of modern science are frequently amazed at the near approach made to the well known (to Theosophists) occult knowledge. As the author states, "From our study of modern science in the light of secret doctrine, we can conclude that the scientist of today will, in his way, subscribe to most of H. P. B.'s statements of principles in which she sums up the teachings of the Stanzas of Volume I."

He says further, "Science is being convinced." Not that exactly. But Science is approaching the line of demarcation between what is purely physical and what we know as the occult. Scientists are reaching out beyond and occasionally return with a nugget of pure gold in their hands, hardly able to account to themselves as to the simple fact of their being in possession of it. They must again retrace their steps, at the expense of getting lost on the way, before they will be satisfied and before they will be believed by their next door colleague.

There are the two methods of getting knowledge: the occult and the scientific. There are compensations as well as drawbacks to both. Both are valuable and both are necessary. But it is not expected that modern scientists will agree to this at all and surely will not agree to accept the occult, direct, method as being at all satisfactory. So, we may ever have the scientific crawl painfully along while the occult keeps in advance. Yet, as slow as science is, compared with the occult, humanity, or rather the bulk of it, is slower still. So for both methods of knowledge, the progress made is far in advance of the bulk of humanity. First the knowledge imparted is through the occult; next science slowly and painfully classifies and verifies the accu-

mulating knowledge and finally humanity makes it a part of itself. This process is continuous.

From time to time some one must necessarily observe the progress made by science in catching up with what occultism tried to bring through to the consciousness of man and we have a work such as this under discussion. It is welcome and we would like to see the circulation of it increased, more especially among the most enlightened of the present day physical scientists. It would possibly encourage among some of them a careful perusal of the "Secret Doctrine" and, who knows, possibly a hint may be found therein, by some one of them, that will lead to greater discoveries.

A. P. K.

New Territory

Billings, Montana, and Casper, Wyoming, are two new outposts for Theosophy because of the New Territory Fund inaugurated at Convention time.

At Billings fourteen new members signed the application for charter, a fine group of earnest people from whom we may expect the characteristic Western enthusiasm. This is the fifth Lodge in the State of Montana.

The Casper Lodge comes through with thirty-eight charter members and with an energetic professional man as president.

Most lodges begin with seven or eight members, but in both these instances the New Territory Fund enabled Headquarters to carry on the initial preparations in a thorough manner. Local interested people handled very effectively the advertising matter supplied, placing the window cards and distributing the programs to good advantage. This advance work made it possible for National Lecturer Eugene Munson to make the best possible use of his time in these places.

These two splendid Lodges are indicative of what can be accomplished toward the "Spiritual Conquest of America" if we have an adequate New Territory Fund. Let the work go on. It is a privilege indeed to share in this pioneering.

New Territory Fund

Total receipts for the New Territory Fund, up to and including November 15th, are here listed:

Previously acknowledged	\$840.50
Besant Lodge, Hollywood	25.00
Miss Ada H. Bird	5.00
Pittsburgh Lodge	100.00
J. Harry Carnes	50.00
A. Friend	50.00
Miss Mathilde Embertson	15.00
Mrs. Ben-Allen Samuel	12.00
Red Wing Study Group	15.00
Mrs. Paul K. Reiss	10.00
Miss Bertha Streib	5.00

\$1,127.50

Of the pledges made at Convention time and since there is still \$920.00 to come to the treasury, so additional new territory work, like that reported in these pages, will be possible.

Southern California Federation

A report of the October eighth session of the Federation of Southern California Lodges has been crowded out, as have been many other reports and notices of interest, by lack of space. At its election Mrs. Helen M. Stark was returned to office as president, and also Mrs. Adeltha E. Peterson as Secretary-Treasurer. A new vice-president was elected,—Mr. Harry G. Wootton, of the Glendale Lodge. A lecture tour among the California Lodges by the Rev. Charles Hampton was arranged by the Federation, and much emphasis was given to the necessity for training teachers. Lectures were given by Dr. Frank Riley, on "New Methods of Healing;" and by Mr. Max Wardall, on "The Perils of Growth."

National Lecturers' Engagements

Help increase the attendance by writing your non-member friends in the cities named about the coming of the lecturers. Write at least a week in advance.

MR. L. W. ROGERS		
El Paso	Jan. 2, 3	(See daily papers.)
San Antonio	Jan. 4, 6	(Tentative)
Austin	Jan. 5	(See daily papers.)
Houston	Jan. 7, 8	(See daily papers.)
New Orleans	Jan. 9, 10, 11	(See daily papers.)
Gulfport Miss.	Jan. 12, 13	(See daily papers.)
Fairhope, Ala.	Jan. 14, 15	Assembly Room—Carnegie Library, 24th Ave. & 13th St. (See daily papers.)
MR. ERNEST WOOD		
Duluth	Dec. 12, 13, 14, 15	(See daily papers.)
Minneapolis	Dec. 16, 17, 18, 19	(See daily papers.)
St. Paul	Dec. 20, 21, 22, 23, 24, 25	(See daily papers.)
Milwaukee	Dec. 26, 27, 28	(See daily papers.)
Chicago	Dec. 29, 30, 31, Jan. 1	(See daily papers.)
Grand Rapids	Jan. 2, 3, 4	(See daily papers.)
Lansing	Jan. 5, 6	(See daily papers.)
St. Louis	Jan. 7, 8, 9, 10, 11, 12	(See daily papers.)
Louisville	Jan. 14, 15, 16	(See daily papers.)
MR. EUGENE W. MUNSON		
Tucson	Jan. 15-22 incl.	(See daily papers.)
MRS. MAUDE LAMBART-TAYLOR		
Springfield, Mass.	Jan. 14, 15, 16	(See daily papers.)
MRS. HARRIET TUTTLE BARTLETT		
Great Falls, Mont.	Dec. 2, 3, 4	(See daily papers.)
Butte, Mont.	Dec. 6, 7, 8, 9, 10	(See daily papers.)
Anaconda	Dec. 11, 12	(See daily papers.)
Glendive, Mont.	Dec. 14, 15, 16	(See daily papers.)
Greeley, Colo.	Dec. 18-23 incl.	(See daily papers.)
Denver, Colo.	Dec. 28, 29, 30, 31	(See daily papers.)
Omaha	Jan. 2, 3, 4, 5, 6	(See daily papers.)
Des Moines	Jan. 7, 8, 9	(See daily papers.)
Kansas City	Jan. 10, 11, 12	(See daily papers.)
Oklahoma City	Jan. 14, 15, 16	(See daily papers.)

Publicity Department

During the summer Lansing Lodge adopted a successful method of attracting new people. A reading advertisement is placed weekly in the leading paper, somewhat like this:

Are you interested in thought-power and its possibilities, or in the question of life after death? The Theosophical Society, 826 Oakdale Avenue, Chicago, sends free literature upon application.

A number of people have written to Headquarters in response to this local advertisement. The Publicity Department then sends them some free literature, and also sends the names and addresses to the Lansing Lodge. The Lodge Secretary adds these names to the mailing list, and sees to it that they receive a program of any lectures given there by a National Lecturer. That lodge is growing, and is in a most healthful condition. It is to be hoped that other members will try the plan.

A member of the Portland Lodge also tried this plan but went further and placed advertising in papers of other towns as well. We received several answers from each trial.

The advertisements placed in "Life" last July brought 175 people in touch with our literature. Many of them are now using the Lodge libraries.

The advertising in "Life" is considered successful by the one who is donating it, and he has placed it again in the November 9th and 23rd issues.

Some complaint has come in about people who borrow books being slow in returning them and sometimes not at all. This, of course, seldom happens, but does happen and makes us shy about lending books. We at Headquarters do not hesitate to call such a person's attention to this neglect and if no results are had from the first letter, another follows stating plainly that the book must be returned. There is nothing unbrotherly in getting a book back that belongs to the library.

Please all take a look at the donations for this month, and particularly at THE DONATION.

WM. M. MAYES.

Publicity Donations

For Month of October, 1922.

Miss Matilda Ferritte.....	\$ 1.50
Mrs. Isabelle Torrance.....	2.00
Mrs. Blanche Brown.....	3.00
Mr. W. G. McFadden.....	1.00
Mrs. J. Robinson.....	2.00
Spokane Lodge.....	1.00
Mrs. H. S. Fisk.....	1.00
Herakles Lodge (Chicago).....	5.00
A. J. Sharpley.....	1.50
Annie Besant Lodge (San Diego).....	2.00
Ole P. Kotting.....	.50
Fargo Lodge.....	4.25
Mrs. L. F. Everts.....	.75
Mrs. H. K. Campbell.....	.75
Crescent City Lodge (New Orleans).....	5.00
Krotona Lodge.....	5.00
Sam Bloomberg.....	125.00
Gulfport Lodge.....	1.50
Miss Sybilla S. Muntz.....	2.00
A Friend.....	1.00
Mrs. Betsey Jewett.....	1.00
San Bernardino Lodge.....	1.50
Lansing Lodge.....	3.00
Besant Lodge (Seattle).....	5.00
Mrs. Emily B. R. Wilson.....	5.00
Harry B. Parker.....	.30
Syracuse Lodge.....	1.00
Colorado Lodge.....	2.00

\$184.55

Brought forward	\$184.55
A. C. Plath.....	1.00
Brooklyn Lodge.....	5.00
Santa Rosa Lodge.....	4.00
Mrs. Harriet E. Ingles.....	5.00
Total	\$199.55

Headquarters Building Fund

Headquarters Building Fund was inaugurated over a month ago with pledges from certain members for \$100. each payable on condition that fifty such pledges should be obtained. Sums of less than \$100. are being subscribed without condition. The complete list to date of both pledges and smaller amounts is:

H. J. Budd.....	\$100.00
J. Harry Carnes.....	100.00
A. Friend.....	100.00
C. F. Holland.....	100.00
Russell Lloyd Jones.....	100.00
Charles Weschcke.....	100.00
L. W. Rogers.....	25.00
Dr. George Carr.....	25.00
A. S. Fleet.....	20.00
Mrs. A. H. Bird.....	10.00
Frederick Henkel.....	10.00
A. C. Plath.....	1.00
	\$681.00

Board of Directors' Meeting

A meeting of the Board of Directors was held in Chicago, November third and fourth. There were present National President L. W. Rogers, and Directors Charles Weschcke and Gail Wilson. Absent, National Vice-President C. F. Holland and Director William Duckering.

The general work of the office, the printing and the publishing enterprises, was reviewed.

As Miss H. Pearl Martin is taking a three months' leave of absence, Miss Gail Wilson was authorized to sign checks in her stead.

For greater convenience, the Lakeview State Bank, which is near Headquarters, was designated as the future depository of the Section's funds.

Are You Prosperous?

Are you doing well in business? Then are you willing to help in the good work of strengthening one or more of our important funds—Headquarters Building Fund, the Publicity Department Fund and the New Territory Fund? The latter is doing very well, but the other two need a little boosting.

Wanted

Energetic, Capable Representatives

We want to make business connections with persons of sales ability and with the push and energy to establish and build up branch sales agencies or stores for the sale of our Watson Nutmeat and other high grade vegetarian food products. With a small amount of capital such a person can establish himself in a profitable business that has unlimited possibilities before it. In many places we already have a good business established that could be taken over at once. Write at once for full particulars giving references, business experience, etc.

Watson Food Products Co.

Box M. 305.

Fairhope, Alabama

Christmas Suggestions

In looking over our stock to make a selection of such books that are well bound and attractive looking—the quality that is in keeping with the Christmas festival—we made up the following list of books which we recommend both for their literary value and for their neat appearance.

SIR EDWIN ARNOLD.	
THE LIGHT OF ASIA, leather.....	\$1.25
THE SONG CELESTIAL, leather.....	\$1.25
ANNIE BESANT.	
TALKS WITH A CLASS, cloth.....	\$1.50
THE PATH TO THE MASTERS OF WISDOM, cloth75
BIBBY'S ANNUAL.	
BIBBY'S ANNUAL, 1914 to 1922 inclusive, each	1.00
H. P. BLAVATSKY.	
THE VOICE OF THE SILENCE, cloth.....	.75
MABEL COLLINS.	
LIGHT ON THE PATH.	
English edition with Comments, cloth.....	.75
American edition with introduction by C. J. leather	1.25
Miniature, leather	1.25
IRVING S. COOPER.	
THE SECRET OF HAPPINESS, cloth.....	.75
HUBBARD.	
CHATS WITH COLOR-KIN, cloth.....	1.00
paper75
C. JINARAJADASA.	
CHRIST AND BUDDHA, cloth.....	.60
FLOWERS AND GARDENS, cloth.....	.60
leather	1.00
IN HIS NAME, cloth.....	.75
W. Q. JUDGE.	
PATANJALI'S YOGA APHORISMS, cloth...	1.25
leather	1.50
J. KRISHNAMURTI.	
AT THE FEET OF THE MASTER, cloth....	.60
Miniature leather.....	1.25
EDUCATION AS SERVICE, cloth.....	.50
leather75
C. W. LEADBEATER.	
THE INNER LIFE.	
(Vol. 1 and 2 in one), cloth.....	4.00
MAN, VISIBLE AND INVISIBLE, cloth.....	4.50
SOME GLIMPSES OF OCCULTISM, cloth...	2.25
GOLDEN VERSES, and other Pythagorean Fragments, cloth.....	.75

PHOTOGRAPH OF MRS. BESANT, taken in Australia during her recent visit there. 8x10.....\$0.75

We have secured a small supply of the following books which we can furnish at the price listed below.

DAY BY DAY BOOK. Mary T. Dunbar.

A little devotional book intended to aid in the study of the "divine properties" as given in the Gita, with quotations from Mrs. Besant's writings arranged for each day of the month. Cloth, \$0.50

CHICAGO LECTURES, 1907. Annie Besant.

Four lectures given by Mrs. Besant on her last visit to America: 1. Psychism and Spirituality; 2. The Place of Masters in Religion; 3. The Value of Theosophy in the World of Thought; 4. Theosophical Work in India. Also 56 pages of questions and answers on subjects of vital interest to all Theosophists. Cloth, \$1.00

THREE YEARS IN TIBET. Ekai Kawaguchi.

Tibet, the land of mystery, seen through Oriental eyes; its people, their religion, government and customs, vividly pictured. Over seven hundred pages of reading matter, illustrated by seventy-four pictures and a map of Tibet. A large colored plate of Lhasa free with each book. Cloth, \$3.50

CHRISTMAS AND THE CHRIST. L. G.

Weatherhead.

One customer, who did not know we had this in stock, offered five dollars for a copy of this little book. Paper, \$0.06

THE DHAMMAPADA OF "PATH OF VIRTUE" OF THE LORD BUDDHA;
translated from Pali by Max Muller.

A leader in our movement says: "Put the Dhammapada between your Bible and your Gita at the head of your bed, and read it in the peaceful and solemn moments of the night." Cloth, \$0.75

THE PRINCIPLES OF EDUCATION. Weller
Van Hook.

Children of today are different from those of yesterday, and should be treated with an understanding of their "natural bent." Get the advice of one who can see with both eyes. Cloth, \$0.40

PHOTOGRAPHS-OF FAIRIES

A. Alice and the Fairies.

B. Iris and the Gnome.

C. Alice and the Leaping Fairy.

D. Fairy Offering Flower to Alice.

E. Fairies and their Sun Bath.

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